الايمان ومكوناته
وبين ضلال الخوارج والمرجئة

Eeman

and its components

and explaining the misguidance of the Khawarij and the Murjiyah

compiled by Shawana A. Aziz

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About the Book

The issue of Eeman, its components, levels and that which negates it (i.e., Major Kufr) are fundamental concepts of Islam. It should be a Muslim's utmost concern to understand these issues as was understood by the first and best generation of Islam.

This booklet is an attempt to educate the reader about the moderate understanding of Ahlus-Sunnah wal-Jama'ah concerning the components of Eeman and Kufr and to warn against the misguided views of those who have been mislead on the subject.

Exaggerations in understanding the verses and Ahadeeth of warning lead the Khawarij to overstate the status of sinners amongst Muslims until they regarded anyone who commits a major sin to be a disbeliever, who will not be forgiven. They lightened the extremely serious issue of Takfeer (declaring someone to be a Kafir) and consequently, off-shoots of Khawarij

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caused blood-shed throughout Islamic history, by revolting against legitimate rulers they saw as sinful.

A contemporary example is that of Juhayman and his followers who, having been affected by Khawarij-like ideas, attacked al-Masjid al-Haraam in the 1980s and shed the blood of innocent Muslims (details on how their extreme views led to this appalling incident can be read in the course of the booklet).

In opposition to the Khawarij, appeared the Fitna of Murjiyah, who were deficient in their understanding of Eeman and Kufr and thus, took to the other extreme and claimed that Kufr only occurs by rejection and denial of faith in the heart; and not due to actions. Their misguided approach led to the belittling and easy escape from the practices of Islam and its obligations. Their way implies that someone is a Mu'min (complete believer) by just verbally confessing belief in Allah, even if he prays to the cross, goes to church, and commits major sins! This is the reason why the Salaf considered the deviation of the Murjiyah to be more severe than that of the Khawarij. The Khawarij cause destruction to life and property whereas the Murjiyah cause ruin to the Deen.

This booklet seeks to expound how failure to seek guidance from the learned scholars in issues of the Deen can lead to devastating consequences, which was the main sickness of the Khawarij since their origin.

The Murjiyah too, fell into the same pitfall when they tried to counter one form of misguidance with another. They sought their own understanding instead of referring back to the Salaf.

The common misunderstanding of both the Khawarij and the Murjiyah was that they both consider Eeman to be one entity that does not increase or decrease. So, Eeman is either there altogether (even if one performs actions like prostration to other than Allah) as the Murjiyah believe, or Eeman is not there

altogether (even if one only commits a major sin) as the Khawarij believe. Whereas, the belief of the Ahlus-Sunnah is that Eeman is a combination of actions and statements; it increases with good deeds and statements and decreases with sinful statements and actions. The only case when a person goes out of the fold of Islam is when he commits any act or statement from the nullifiers of Islam that are known from the texts of the Deen.

Many original Arabic books were referred to in the compilation of this booklet such as, Kitaab al-Eeman by Shaikhul-Islam Ibn Taymiyyah, Sharh Aqeedatil-Wastiyyah by Shaikh Salih al-Fawzan, As'ilah wa-Ajwiba fi Masaa'il al-Eeman wal-Kufr by Shaikh Salih al-Fawzan, Aqeedah at-Tawheed by Shaikh Salih al-Fawzan, Dar' al-Fitna 'an Ahlus-Sunnah by Shaikh Bakr ibn Abdullah Abu Zaid, As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi, Al-Khawaarij wal-Fikr al-Mutajaddid by Shaikh Abdul-Muhsin ibn Nasir al-Ubaikan, DVD series explaining Aqeedah at-Tawheed by Dr. Abdullah al-Farsi and others.

I ask Allah to accept this humble effort and all success is from Allah Alone.

Shawana A. Aziz

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Eeman

and its components

Shaikhul-Islam Ibn Taymiyyah said,

"It is from the principles of Ahlus-Sunnah wal-Jama'ah
that the Deen and Eeman (Faith)
is (a combination of) statements and actions;
statements of the heart and tongue,
actions of the heart, tongue and limbs."
[Aqeedatah al-Wastiyyah]

Shaikh Salih al-Fawzan explained this statement,

"The statement of the heart is the belief (of the heart),

the statement of the tongue is the statement of Islam (i.e., Shahadatain),

the actions of the heart is its intention and sincerity,

the actions of the limbs are for example, Salaat, Hajj, etc.

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The difference between the statements of the heart and its actions is that (the heart's) statements are the beliefs that it admits to.

Actions of the heart are its deeds that are beloved to Allah and His Messenger. They are the heart's love for the good, and its perseverance in achieving it, and the heart's hatred for the evil, and its resolution for its abandonment.

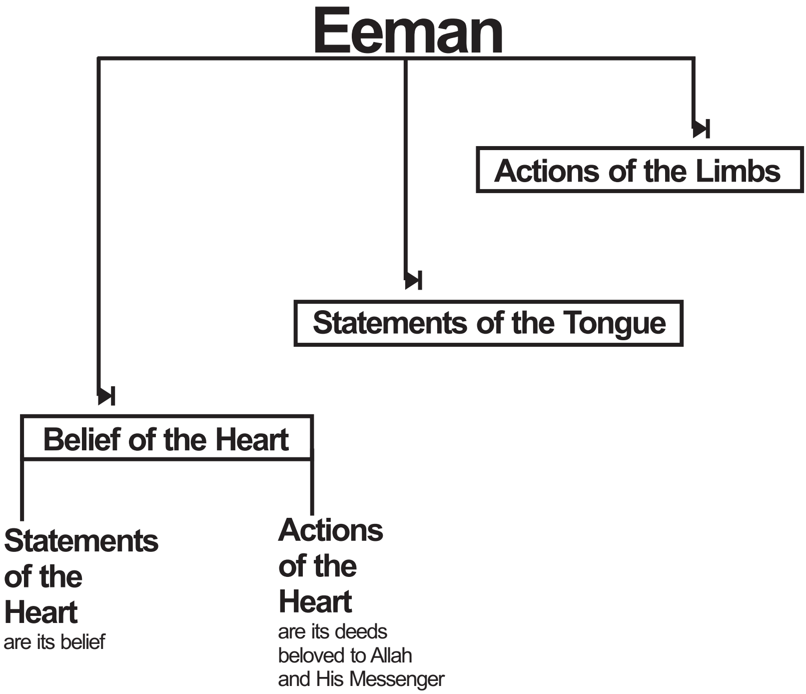
From the actions of the heart originate actions of the limbs and statements of the tongue, and it is due to it that the statements of the tongue and actions of the heart are corrected." [end quote from Sharh Aqeedatil-Wastiyyah]

Such is true because heart is the root of Eeman, if the belief of the heart is not firm and correct, then no deed or action can be perfect or correct, in light of the saying of Allah's Messenger ﷺ, "There is a lump of flesh in the body. When it is sound, the whole body is sound; but when it goes wrong, the whole body goes wrong. It is the heart." [Agreed upon]

Eeman is also described as

1) belief of the heart,
2) statements by the tongue and
3) actions of the limbs.

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Belief here includes statements of the heart and its actions.

1) Belief (i.e., statements and actions) of the Heart

> **a) Statement of the Heart is Tasdeeq,** which means recognition, knowledge, and affirmation of the Existence and Lordship of Allah, and His Commands.
>
> **b) Action of the Heart is Inqiyaad,** which means acceptance and submission to Allah and His Commands.

Shaikh Muhammad Ibn Salih al-Uthaimeen (rahimahullah) writes, "Eeman is the affirmation that requires Tasdeeq (acknowledgment) and Inqiyaad (submission). If a person believes something, without

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acceptance and submission, that is not Eeman. The evidence for it are the (Arab) polytheist, who believed in Allah's Existence and accepted Him as the Creator, Sustainer, Giver of Life, Bringer of Death and the Manager of the Universe's Affairs, etc. Furthermore, one of them even accepted the Messengership of Prophet Muhammad but he was not a believer. He was Abu Talib, the uncle of the Prophet . But the belief (in the Prophet) will not avail him because he did not accept and submit to what the Prophet brought." [Sharh Hadeeth Jibreel]

2) Statement of the Tongue (i.e., the testimony of Shahadatain) is an admission of the person that he intends to adhere to the requirements of the testimony.

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) explained the importance of confession by the tongue in Kitab al-Eeman, "The Arabs do not have any such thing in their language as affirmation or denial, unless it be in meaning and word, (i.e. unless one understands and verbally confesses or denies).

One will not find in Arabic speech statements such as, 'Mr. X believed in Mr. Y' or 'denied him' if Mr. X only knew it in his heart that he (Mr. Y) was true. (Such a statement would only be made if the person) spoke it. Whoever does not affirm his belief in someone with his speech, if he has the ability to do so, is not a believer according to Arabs.

Therefore, our pious predecessors of this nation (the Sahabah رضي الله عنهم) and those who follow them in goodness agree on this point. One who believes in his heart, but does not verbally state his belief,

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is not considered a believer; neither in this life nor in the Hereafter. Allah has not declared such a person to be a believer in the Message (the Qur'aan) - simply due to the knowledge of Eeman in his heart. He is not considered a believer; unless he confirms it by his speech. Therefore, the outward speech is an essential aspect of Eeman, and according to the earlier and later scholars, one will not be saved, unless he verbally testifies.

The Muslims agree that he who does not make the confession of faith although he has the ability to do so, is a disbeliever. He is a disbeliever both; inwardly and outwardly, according to the pious predecessors and Imams of this nation." [Kitab al-Eeman]

3) Actions of the limbs are a part of Eeman that necessarily result from true belief in the heart.

Ibn Taymiyyah explains, "It is inconceivable that there be a man, who is a believer with confirmed belief in the heart that Allah has obligated him to pray, give in charity, fast and perform Hajj, but he lives his whole life without even making one prostration to Allah; never fasting any month of Ramadaan, never paying Zakaat for the sake of Allah, and never making pilgrimage to Allah's House. This is impossible. This would only happen, if the person has hypocrisy and opposition to Islam in his heart - It would never happen with a true faith." [Majmoo (7/611)]

"For this reason, Allah has denied faith for those who do not fulfill the necessary consequences (i.e., actions of the body) (because) The absence of the necessary consequence is a denial of the necessitating factor. For example, Allah says, "And had they believed in Allah and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as patrons." [Soorah al-Maidah (5): 81] And, "You will not find any

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people who believe in Allah and His Last Day, making friendship with those who oppose Allah and His Messenger." [Soorah as-Saff (58): 22]

The external and the internal must go together. The external acts cannot be sound and upright, unless the internal aspects are sound and upright. If the internal aspects are upright, then the external deeds must also be upright." [Majmoo (18/272)]

"Hence, one Sahabi said concerning the one who prayed carelessly, "If his heart had been humble and focused, his body would have been humble and focused." [Majmoo (7/187)]

Question: There are few Ahadeeth which indicate that someone, who does not perform any actions at all, is a Mu'min with deficient Eeman (whereas the belief of the Ahlus-Sunnah is that Eeman does not exist without action), like the Hadeeth of the card and others. How do we understand these Ahadeeth?

Answer by Shaikh Salih al-Fawzan, "This conclusion (that a person, who does not perform any act is a Mu'min with deficient Eeman) is drawn from Mutashabih (analogous texts of the Deen) and it is the way of the people of deviation, as Allah said about them, "It is He, Who has sent down to you the Book. In it are verses that are entirely clear (Muhkam), they are the foundations of the Book; and others not entirely clear (Mutashabih). So as for those, in whose hearts there is a deviation (from the truth), they follow (only) that which is not entirely clear thereof, seeking Fitna (tribulation)..." [Soorah aal-Imran (3): 7] So, they take the Mutashabih and leave the Muhkam that explain (the Mutashabih - which is why the Muhkam

are also called, 'the foundations of the Book,' in the verse)... therefore, the Mutashabih have to be referred to the Muhkam.

Anyone who abandons an act for a Sharee'ah ruling, and does not get the opportunity to accomplish it until he dies is excused/exempted (from the obligation). It is this individual, upon whom, such Ahadeeth apply, because this individual sincerely pronounced the two testimonies, and then he died in those circumstances or he was unable to perform actions. But he did pronounce his testimonies with sincerity to Allah and (believing) in Tawheed as Allah's Messenger said, "He, who says La ilaha illa Allah and denies everything that is worshiped except Allah, then his blood and property are sanctified." And he said, "Allah has forbidden Hell-Fire for him, who says La ilaha illa Allah, seeking by that the Face of Allah."

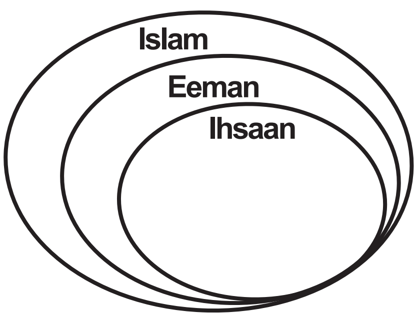
So, although he did pronounce his testimonies, and believed in their implications for the sake of Allah, he did not have the opportunity to act until he passed away, then he will enter Paradise and upon him is applied the Hadeeth of the card and similar ahaadeeth.

So, those who will be taken out of the Fire, will be those who did not perform any act because they were unable to do so, provided they pronounced the testimonies and entered Islam, this is how we reconcile between the Ahadeeth." [As'ilah wa-Ajwiba fi Masaa'il al-Eeman wal-Kufr]

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Islam, Eeman and Ihsan

The three levels of the Deen



Allah's Messenger explicitly described Islam, Eeman and Ihsaan in the famous hadeeth of Jibreel عليه السلام, when he was asked, "What is Islam?" He replied, "Islam is to testify that there is none worthy of being worship, except Allah; and that Muhammad is the Messenger of Allah, Salaat, Zakaat, Siyaam (in Ramadaan), and Hajj."

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And when he was asked, "What is Eeman?" He replied, "Eeman is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Predestination; the good and the bad."

And he described Ihsaan to mean, "It is that you worship Allah as if you see Him even though you do not see Him." [Agreed upon]

Islam, Eeman, and Ihsaan are three levels of the Deen (religion), Islam being the lowest; and Ihsan being the highest. The relationship amongst the three is such that;

i) If Eeman is mentioned alone, not in conjugation with Islam, then it includes Islam and all its obligatory aspects; as in the narration in which Ibn Abbas رضي الله عنه narrated, "When the delegation of Abd al-Qais came to the Messenger of Allah , he commanded them to believe in Allah and asked, "Do you know what is Eeman?" They replied, "Allah and His Messenger knows best." He then said, "It includes bearing witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, to establish Prayer, pay Zakaat, fast in the month of Ramadaan, and give one-fifth of the war-booty." [Abu Dawood]

ii) If Islam is mentioned by itself, then it also includes Eeman - at least the minimum compulsory level, which is the minimum level of Tasdeeq and Inqiyaad, that prevents one from being amongst the disbelievers in Hell-Fire forever. Allah's Messenger is reported to have said that all people who have the slightest amount of Eeman in their hearts, will eventually be rescued from Hell, and entered into Paradise.

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iii) If Islam and Eeman are mentioned together, then Islam relates to the outward actions, while Eeman refers to the beliefs of the heart, as described by the Prophet in the Hadeeth of Jibraeel .

The foundation of Eeman are actions of the heart, and likewise, the foundation of Islam are actions of the limbs. And just like Eeman increases and decreases, Islam too, increases and decreases.

Allah distinguished between Eeman and Islam, when He said, "The Bedouins say, 'We believe.' Say, 'You believe not but say, 'We have submitted (in Islam),' for faith has not yet entered your hearts.' But if you obey Allah and His Messenger, He will not decrease anything in rewards for your deeds. Verily, Allah is oft-Forgiving, Most Merciful." [Soorah al-Hujurat (49): 14]

This verse was revealed when a clan of Banu Asad (a tribe) were forced by drought to come to al-Medina, they accepted Islam, and requested charity; claiming that they were Mu'minoon (those who possess complete Eeman). So, Allah notified these people, in this verse, that they were not Mu'minoon (complete believers) but they have merely submitted to Islam, however, their hearts were not devoid of Eeman, because if it was so, then Allah would not have promised rewards for their obedience in the later verse.

The case described here is that they do not posses the complete Eeman yet, but they are not outside of Islam; they are Muslims.

In a Hadeeth reported by Bukharee and Muslim, Saad reported, "The Messenger of Allah bestowed some gifts upon a group of

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people, and I was sitting among them. The Messenger of Allah left out a person and did not give him anything. I thought that he was the best of the group. So I stood up before the Prophet and said, "O Messenger of Allah! What about so and so? By Allah, I find him to be a believer (Mu'min)." The Messenger of Allah answered, "He may be (just) a Muslim." (The Sahabi asked the same question thrice to get the same response, then) The Messenger of Allah said, "...I often bestow something upon a person, whereas someone else is dearer to me than him, because of the fear that he may fall headlong into the Fire." In this Hadeeth, one finds the Messenger of Allah differentiating between a Mu'min and a Muslim.

What can be derived from this is that Eeman is a grade higher than Islam. For a person to achieve the title of complete Mu'min, he must fulfill the conditions and obligations of Eeman; Allah's Messenger said, "Eeman is composed of seventy some-odd or sixty some-odd (the narrator is in doubt) branches. The greatest aspect is the statement, 'There is none worthy of being worshiped except Allah.' and the lowest aspect is removing something harmful from the road. And modesty is a branch of faith." [Saheeh Muslim]

If one is lacking in them (in fulfilling all the obligations/branches of Eeman), then he does not deserve to be called a Mu'min, but he has not left the fold of Islam. Instead, he has moved from the lofty level of being called a 'Mu'min', to the level of being a 'Muslim.'

The level of his Eeman is in accordance with his beliefs and actions, because Eeman increases and decreases according to one's belief and actions. Acts of obedience to Allah increase one's Eeman, and acts of disobedience decrease it. This is where those who posses Eeman fall in different ranks. Hence, with regards to the actions of the heart, some have a greater love of Allah than others, while others fear Him more, and others are superior in their sincerity to Allah.

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Concerning the actions of the tongue; some recite the Qur'aan more than others do, others engage in more remembrance. Likewise, people also differ in actions of the limbs.

This point is to be kept in mind when one reads Ahadeeth like the following, "None of you truly believes until he loves for his brother what he loves for himself." [Agreed upon]

In other words, no one is a Mu'min until he loves for his brother what he loves for himself because, 'loving for one's brother what he loves for himself' is one of the necessary components of being a Mu'min.

The same rule also applies to sins, Allah's Messenger is reported to have said, "A fornicator while committing adultery is not a Mu'min. A thief while committing theft is not a Mu'min. An alcoholic while consuming an alcoholic drink is not a Mu'mim." [Agreed upon]

So, accordingly, although a fornicator, thief and alcoholic have shortcomings in their Eeman due to sins; they are not outside the fold of Islam. One may be punished for his major and minor sins in the Hereafter or be forgiven by Allah. This is a very important point to be understood, because when misunderstood, it leads to unjustifiably calling someone a disbeliever.

A disbeliever is someone, who leaves the fold of Islam.

A Muslim is one, who is in the fold of Islam, though he may not be fulfilling all aspects of Eeman or he may be committing some major/minor sins.

A Mu'min is one, who completely fulfills the obligatory requirements of Eeman.

So, every complete Mu'min must first be a Muslim. However, not every Muslim is necessarily a Mu'min.

Shaikhul-Islam Ibn Taymiyyah was asked whether the following Hadeeth should be taken at face value; "When a person commits adultery; Eeman leaves him and remains above his head like an awning (a roof-like cover extended over or in front of a place or shelter). When he discontinues this behavior, Eeman comes back to him." [at-Tirmidhee]

He (rahimahullah) replied, "During the time of the Messenger of Allah , some people committed adultery, stole and drank alcohol. The Prophet did not declare them to be disbelievers, nor did he cut off relations between them and the Muslims. Instead, he flogged (beat, lashed) this one and cut the hands of the other. At the same time, he also sought forgiveness for them…

Some say that such people's Eeman is still complete without any shortcomings… the statement goes against the Qur'aan and the Sunnah, and consensus of the earlier scholars and those who followed them…

The opinion of Ahlus-Sunnah wal-Jama'ah is that the term believer (Mu'min) is not completely removed from them, nor it is given to them absolutely. We say (regarding a person who performs such deeds): He is a believer, who has deficiency in his faith. Or, he is a believer with respect to his faith, and a 'fasiq' (evildoer) with respect to the great sin he committed. Or, one says he is not a true believer or he does not fulfill his faith sincerely.

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The correct view is that the belief that distinguishes him from a disbeliever is **not** non-existent. So, if that belief remained, the person would believe and affirm that Allah has forbidden that great sin, and has threatened a great punishment for it. (He also would know) that Allah sees the doer and witnesses him also. Allah, in His Greatness, Esteem, Exaltedness and Pride despises that act. Therefore, when he commits that act, one of the three aspects must be true:

i) His belief is confused and muddled, thinking that the threat of punishment is not exactly as it states…

ii) He becomes heedless or negligent that the act is forbidden, or of the greatness of his Lord, and the harshness of His punishment.

iii) Or his desires have completely overtaken him and overpowered the effects of Eeman… (His Eeman) has become like the rational thought of a person who is sleeping or drunk…

Similarly, the fornicator, thief and drinker have not lost the Eeman that can keep them from being forever in the Hell-Fire. Therefore, intercession and forgiveness is still hoped for him. He still has the right to get married and inheritance. (Since, he has not left the fold of Islam). [Majmoo al-Fatawa (7/670-6)]

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Yet another level that goes beyond 'Muslim' and 'Mu'min' is 'Muhsin' - one characterized by Ihsaan. Ihsaan encompasses both, Islam and Eeman, when it is mentioned alone. However, when Ihsaan is mentioned along with Islam and Eeman, it has a distinct meaning like in the famous Hadeeth of Jibraeel, when the Prophet described it in the following words, "It is that you worship Allah as if you see Him, even though you do not see Him."

Ibn Rajab said, "This indicates that one should worship Allah in this manner, which is keeping in mind that He is close, and that is He is before you as if you could see Him. This leads one to fear Him, venerate Him and show respect. It also leads one to be sincere in worship and strive hard to do it well and make it perfect and complete." [Jami al-Uloom al-Hukam (1/35)]

So, every Muhsin must meet all the conditions of a Muslim and a Mu'min; hence, every Muhsin is a Muslim and Mu'min. However, not every Muslim and Mu'min is a Muhsin. Muhsin is a stage higher than Muslim and Mu'min.

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Kufr al-Akbar

Major Kufr

Kufr that puts one out of Islam

Kuffar (disbelievers) can be categorized into two types:

1) **Kuffar by origin/lineage,** who have never entered the Deen of Allah; i.e., Islam with which Prophet Muhammad was sent. These can be from Jews, Christians, the pagans and other disbelieving nations. These are the Kuffar from origin.

The verdict of Kufr is constant for them; no matter whether they are individuals or groups, alive or dead, as is known from the texts of the Qur'aan and the Sunnah.

2) **Muslims, who commit Riddah** (apostasy), through any form of the following Kufr al-Akbar (major Kufr);

Kufr at-Takdheeb: Kufr of Denial

"And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him? Is there not a dwelling in Hell for disbelievers?" [Soorah al-Ankabut (29): 68]

Examples of Kufr at-Takdheeb are rejecting the truthfulness of the Prophet or the authenticity of the Qur'aan or rejecting something necessarily known from the Deen.

Kufr al-Istakbar with Tasdeeq: Kufr of Pride/Arrogance with Acknowledgment is when a person recognizes the truth, but is too arrogant to follow it and he refuses to worship Allah.

Such was the Kufr of Iblees, "And (remember) when We said to the angels, 'Prostrate yourselves before Adam.' And they prostrated except Iblees (Shaytan), he refused and was proud and was one of the disbelievers." [Soorah al-Baqarah (2): 34]

Imam Ibnul-Qayyim said while explaining the categories of Kufr, "It was the Kufr of Shaytan because he did not deny the Command of Allah, or reject it but he met it with pride and arrogance.

From this (type of Kufr) is the Kufr of those who knew and believed that Allah's Messenger has come with the truth from Allah but did not acknowledge it out of pride and arrogance. …It is the Kufr of the Jews…" [Madaarijus-Salikeen, 1/364-367]

'The Jews used to invoke Allah to send Muhammad so that they would gain victory over the Arab disbelievers. They used to say, 'O Allah! Send the Prophet that we read about - in the Tawrah - so that we can

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torment and kill the disbelievers alongside him.' When Allah sent Muhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah. Hence, Allah said, 'Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.' [Tafseer Ibn Katheer for (2): 89]

Kufr of Nifaaq: Kufr of Hypocrisy is when a person outwardly claims to be a Muslim, but in his heart, does not believe in Islam. "And of mankind, there are some (hypocrites) who say, 'We believe in Allah and the Last Day,' while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease." [Soorah al-Baqarah (2): 8]

Kufr ash-Shakh: Kufr of Doubt is that a person is hesitant or has misgivings concerning what the Messenger was sent with because certainty, with no hint of doubt, is a requirement of Eeman. Allah says, "Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful." [Soorah al-Hujurat (49):15]

Kufr ash-Shakh is when a person is not sure of anything that is necessarily known from Islam; he doubts the Prophet's truthfulness, or of the authenticity of the Qur'aan; he doubts the illegality of ascribing partners to Allah, prohibition of fornication or consumption of liquor or doubts the validity of Islam in this age, etc.

"And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.). Each of those two gardens brought forth its produce, …And he (one of the two men who was granted gardens of grapes) went into his garden while in a state unjust to himself. He said, 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

His companion said to him, during the talk with him, "Do you disbelieve in Him, Who created you out of dust, then out of Nutfah (semen drops), then fashioned you into a man? But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord." [Soorah al-Kahf (28): 32-38]

Kufr al-A'radh: Kufr of Aversion or turning away is that one ignores the truth and does not learn it or act in accordance with it; wanting to follow his desires. This can occur through words, actions or beliefs. "We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve; turn away from that whereof they are warned." [Soorah al-Ahqaf (46): 3]

Kufr by statement occurs by the utterance of any statement of Kufr such as reviling/insulting or mocking Allah - the Exalted - or His Messenger, His angels or any of

His Messengers or claiming knowledge of the unseen world, or claiming Prophethood or supporting the claims of such people or appealing for help from other than Allah for things that only Allah can do, or seeking refuge with other than Allah or dua to other than Allah and Istighathah (seeking aid from the dead).

Kufr by Actions occurs by committing any act of Shirk such as prostrating before an idol, a stone, a grave, or making offering to them, or by casting the Book of Allah into filthy places, practicing magic, learning, or teaching it.

Kufr by beliefs of the heart is believing in that which is contrary to what Islam preaches regarding issues whose legitimacy or lawfulness, prohibition or incumbency are unanimously and decisively agreed upon, or commonly known in Islam; such as believing that Allah has a partner or believing that fornication, consumption of liquor or usury are lawful, or the Salaat is not obligatory, etc.

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Kufr can occur **MERELY** through **WORDS** uttered by the **TONGUE** or outward physical **ACTIONS** **irrespective of what is in the HEART**

Just as faith takes the form of actions of the heart, statements of the tongue, and outward physical actions, so too can Kufr.

"Kufr (disbelief) and Riddah (apostasy) occur by committing one of the Nawakidhul-Islam (nullifiers of Islam), so whosoever commits a Nawakidh from Nawakidhul-Islam that are known to the people of knowledge; he, because of it, will be committing apostasy. And we declare the ruling based upon his statements or actions. We do so because we cannot judge except with what is apparent, for, matters of the heart are known to Allah Alone.

So, whosoever utters a statement of Kufr or commits an act of Kufr, we declare our ruling in accordance with his statements and actions." [As'ilah wa-Ajwiba fi Masaa'il al-Eeman wal-Kufr by Shaikh Salih al-Fawzan]

Allah and His Messenger ruled Kufr for people because of their sayings and actions, even without their believing in them, like those who mock anything that Allah has mentioned, or joke about the Qur'aan or the Messenger.

Shaikh Salih al-Fawzan explains the ruling concerning someone who mocks something in relation to Allah, His Qur'aan or the Messenger .

"He has apostatized from Islam, because this (kind of mocking) is from Nawakidhul-Islam (nullifiers of Islam) by consensus of the Muslims, regardless of whether the person (who committed this crime) was serious or joking because Allah did not exclude (any reason for apparent acts of Kufr) except (being) forced (into uttering or committing an action). "Whoever disbelieved in Allah after his belief; <u>except him who is forced thereto</u>, and whose heart is at rest with Faith, but those who open their breasts to disbelief; on them is wrath from Allah, and theirs will be a great torment." [Soorah an-Nahl (16): 106] This is a serious issue…

(the Shaikh then explains an incident from the battle of Tabouk, the last battle in which Allah's Messenger participated) This battle was very hard on the Sahabah, since it took place during the harsh summer days. Long distances had to be traveled and the enemies were huge in number. Moreover, the Muslims were facing great difficulties since they did not have enough funds to prepare for the battle, which is why those who stepped ahead at the command of Allah's Messenger , despite all odds, were called, 'The Army of hardships,' and this phase was called, 'The phase of difficulties.' It was a Command of Allah and a test at the last stages of the life of

Allah's Messenger , ...However, Allah caused the enemies to be terrified by the appearance of the Muslims at the battle of Tabouk, and so they fled. Thus, the Muslims returned safely, while the hypocrites were disappointed.

During the campaign of the battle of Tabouk, a man came up and said, 'We have not seen like these reciters of ours; anyone with greater greedier appetite, more lying, more cowardly in battle than those people.' He meant Allah's Messenger and his companions, while in fact, these were the characteristics of the hypocrites.

Awf ibn Malik stood up and said, 'In fact, you are a liar, and a hypocrite, and I will inform Allah's Messenger about your words.' So he went to Allah's Messenger but by then he had already been informed through revelation.

Meanwhile, the hypocrite also approached Allah's Messenger when he had started the journey and was riding his camel. He pleaded, 'O Messenger of Allah! we were only joking, and trying to pass the time while traveling.'

Ibn Umar said, 'As if I see him that he was clinging to the saddle belt of the Prophet's camel as it ran, and his legs were being battered by the rough ground, and even then he continued to plead (that we were joking).' Allah's Messenger said, 'Was it at Allah and His Ayaat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.' [Soorah Tawbah (9): 65] Neither he looked towards him, nor spoke anything further.'

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There are many lessons to be learned from this incidents:

a) Whosoever mocks or insults Allah, His Messenger or His Qur'aan has apostatized from the religion of Islam through an act which negates Tawheed, because those people in the incident were Mu'minoon, and then they committed Riddah (apostasy), merely due to their statement, as is the Saying of Allah, "you have disbelieved after you had believed."

b) Nawakidhul-Islam (nullifiers of Islam) cannot be excused on the pretext of jesting or humor, regardless of whether the person was serious or joking, rather the ruling of Riddah is declared, for such is not acceptable to Allah, because they (religious convictions) are not a matter of play or amusement.

c) The narration teaches respect for the people of knowledge and prohibits mockery concerning them, because the hypocrite said, "We have not seen like these reciters of ours," with which he meant the scholars (among the Sahabah). Scholars are the inheritors of the Prophets, they are the leaders of the Ummah. Defaming and slandering them would lead to division in the Islamic society, belittling the status of the scholars, and prevailing of confusion.

Slander and mockery is not permissible even with common people, for every Muslim has Hurmah (sanctity), so how could it be permissible with regards to those who are responsible for the affairs of the Muslims; the scholars of the Muslims. Therefore, one should refrain from such behavior, safeguard his tongue, and work towards reformation, and advice those who disrespect the scholars." [end quote]

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Thus, Kufr can also occur merely by statement of the tongue or outward actions, without believing in them, unlike what the Murjiyah say, because "Allah ruled Kufr on the hypocrites after Eeman due to their statement and did not maintain any conditions; such as whether they actually believed in it in their hearts also, but he ruled Kufr on them merely based upon their statement." [As'ilah wa-Ajwiba fi Masaa'il al-Eeman wal-Kufr by Shaikh Salih al-Fawzan]

"So Kufr is the attribute of everyone who rejects something that Allah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one beyond the pale of faith." [Majmoo al-Fatawa (12/335)]

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Explaining the **MISGUIDANCE** of those who have been misled in the issue of the components of **Eeman** and **Kufr**

Based upon Dar' al-Fitna 'an Ahlus-Sunnah
by Shaikh Bakr ibn Abdullah Abu Zaid (rahimahullah)

There have been two misguided approaches in understanding what comprises Eeman (faith), or the lack of it. These approaches form the basis of the two deviant trends; the Khawaarij and the Murji'ah.

a) Extremism and exaggeration concerning the texts of warning (i.e., verses that dictate the punishments of sins); which is the attitude of the Khawaarij who misunderstand Eeman (faith) to be just one entity such that, if a part of it is gone, then everything is

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gone. Consequently, in their understanding, “Whosoever commits a Major sin has committed Kufr (and is an outright Kafir and out of the pale of Islam).”

From the evil consequences of the attitude of the Khawaarij is that it lightens the extremely serious issue of Takfeer (declaring someone to be a disbeliever), and thus, paves the way for splitting the Ummah and violating the sanctities that are established as a result of the bond of faith.

b) Deficient understanding of the texts of warnings, as is the way of the Murji’ah who also misunderstood Eeman to be one constant entity that does not improve or surpass. Therefore (according to the Murji’ah) the believers are all the same - no one surpasses another in his Eeman.

Murji’ah incorrectly understand Eeman to be, “Mere Tasdeeq (acknowledgment) by the heart, which according to them includes both; the actions of the heart and actions of the limbs,” and (consequently,) according to the Murji’ah, if some part of Eeman is established, the whole of it is established.

Their way results in restricting Kufr to just two types; Kufr of Juhud (rejection) and Takdheeb (denial) (which means that disbelief will not occur as a result of the actions of the limbs, which is a false belief)...

Based upon their understanding, there is no Takfeer even for the Kuffar, because inwardly they do not deny the Prophethood of Allah’s Messenger , while they outwardly show rejection. Allah says to His Messenger , “it is not you that they deny, but it is the verses (the Qur’aan) of Allah that the Dhalimoon (polytheist and wrongdoers) deny.” [Soorah al-An'am (6): 33]

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Necessary consequences of the false belief of the Murji'ah

a) Belittling and easy escape from the practices of Islam and its obligations, like Salaat especially in these days when missing Salaat and following one's desires is rampant.

Awzaee said, "Yahya ibn Katheer and Qatadah used to say, there is nothing which I fear for the Ummah more than Irja." (for, the deviation of the Murji'ah is more severe than that of the Khawaarij because the Khawaarij cause destruction to life and property, but the Murji'ah cause ruin to the Deen).

b) Belittling and easy escape from implementing the Sharee'ah (rules, legislation) of Allah concerning His slaves.

The Salaf have been severe concerning the falsity of Irja, its corrupt consequences, and have repeatedly explained its evil-effects on Islam and Muslims. Imam Ahmad (rahimahullah) said while refuting the Murji'ah, that it is required for the Murji, according to their belief, to say that someone is a Mu'min (believer) by just verbally confessing belief in Allah, even if he prays to the cross, goes to church, and commits major sins. This is the most wicked necessary consequences of Irja." [See Fatawa of Shaikhul-Islam Ibn Taymiyyah (7/401)]

Shaikhul-Islam Ibn Taymiyyah comments, "What Imam Ahmad has mentioned is the best argument (against the Murji'ah) which the people can use... and these necessary consequences have no limit." [See, Majmoo al-Fatawa (7/188-190)]

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KHAWARIJ
their ORIGIN and BELIEFS

Origin: Abu Sa'eed al-Khudree said, "Alee ibn Abee Talib sent some gold ore wrapped in dyed leather from Yemen to Allah's Messenger, and he divided it up between four people. Zaid al-Khail, Al-Aqra ibn Haabis, Uyainah ibn His and Al-Qamah ibn Ulaathah.

A person among the companions remarked that they had a better claim to the wealth than these people. When this remark reached the Prophet , he said, "Will you not trust me, whom the One above the heavens has trusted? Information comes to me from the heavens morning and evening."

Then a man with sunken eyes, high cheekbones, a protruding forehead, thick beard and a shaven head stood up and said, "Muhammad! Fear Allah." The Prophet turned to him and replied, "Woe be to you. Am I not the person who fears Allah the most?"

The man then walked away and Khalid ibn al-Waleed jumped up and said, “O Messenger of Allah, shall I not cut off his head?” But the Prophet said, “Perhaps, he observes prayers.” Khalid then said, “Perhaps, one who observes prayers says with his tongue what is not in his heart.” The Prophet replied, “I was not commanded to pierce the hearts of people or slit open their bellies.”

He glanced at the man who was walking away and said, “There will arise a people from among the progeny of this man, who will recite the Qur’aan, but it will not go beyond their throats; they will pass through the religion as an arrow passes through its target.” [Agreed upon]

The man referred to in this Hadeeth is Thul-Khuwaisarah al-Tameemee and from his progeny came the Khawarij. The root of his sickness was that he preferred his own opinion to that of the Prophet .

It was this individual’s tribesmen who later revolted against Ali , after he was appointed as the successor to the third Caliph Uthmaan ibn Affan , who was murdered due to a conspiracy led by Abdullah Ibn Saba.

Though most of the Muslims gave their oath of allegiance to Ali ; Mu’awiyah and those who were with him from the inhabitants of Syria demanded that the murder of Uthmaan Ibn Affan be avenged first. Ali, on the other hand, felt that due to the prevailing confusion, the stability of the state had to be re-established before Uthman’s murderers be brought to justice.

Ali took this action of Mu’awiyah as a rebellion against the religious Caliphate and the difference of opinion led to the battle of Siffeen. But the matter was finally resolved after Amr ibn al-As (in order to stop more bloodshed) counseled Mu’awiya to send (a copy of) Qur’aan and call them to settle the dispute through arbitration.

Ali willingly accepted the proposal. Both sides agreed that a man from each side meet and come to a solution based on the Qur'aan.

However, there appeared among the ranks of Ali's army, some who opposed this decision. They thought of themselves to be more knowledgeable than the Prophet's Companion Ali , and they questioned the validity of arbitration. This eventually led them to disobey the Caliph. They even declared Kufr upon Ali and the other Sahabah and then split off from the Caliphate of Ali making rebellion (Khurooj) against him, which is why they are called Khawarij.

They are also known as Harooriyah because they had gathered in a place named 'Haroorah,' (located two miles from Kufa) where they rebelled against Ali and raised the slogan, "Judgment belongs only to Allah."

Ali tried to reconcile with them through Abdullah ibn Abbas , who relates, "When the Khawarij broke away… and agreed to revolt against Ali ibn Abi Talib…, I came to Ali and said, '… please allow me to visit the rebels and speak to them first. At first, Alee replied that he feared for my person but he later allowed me to go when I assured him that I was known among them as a person of good character who would hurt no one…

When I entered their camp, I found people with such devotion in prayer the like of which I had never seen. Their foreheads were scarred from continuous and prolonged prostrations, and their palms were calloused like the knees of the camels. Their clothes were washed and their faces lined from staying awake all night…

Two or three of them suggested that I speak to them, so I said, 'Tell me what you have against the son-in-law of Allah's Messenger, the Muhajir and the Ansar, amongst whom the Qur'aan was revealed? There is not a single one of them among you and they know the Qur'aan's interpretation better than you.'

Khawarij, thus complained of three issues;

a. Alee had made humans judges in Allah's affairs.

b. He fought and killed his enemies (in war against Mu'awiyah) but did not take any captives (both, Alee and Mu'awiyah forbade taking captives because the enslavement of Muslims is forbidden in Islam).

c. He erased the title of Ameerul-Mumineen.

Ibn Abbas then replied, 'As for your statement concerning men's judgment in Allah's affair, I will recite for you from Allah's Book something which will refute your statement. But if I do so, will you retract your position?'

When they replied in the affirmative, I (Ibn Abbas) said, 'Verily, Allah has relegated to men an arena of His judgment whose value is mere four dirhams, the price of a rabbit, in the verse, 'O you who believe! Kill not game while you are in a state of Ihram for Hajj or Umrah, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you.' [Soorah al-Maida (5): 95]

Also, He relegated to men an arena of his judgment concerning a woman and her husband in the verse, 'If you fear a breach between them, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation.' [Soorah an-Nisa (4): 35]

I implore you, by Allah! Is man's judgment to reconcile what is between themselves more excellent than man's judgment over a rabbit and a woman's (family obligations and rights) or not? Which of them is more important?' When they replied that the arbitration was, I asked them if they would retract their objections to Ali's agreement to arbitration and they agreed.

I (Ibn Abbas) said, "As for your statement concerning Ali's fighting without taking captives, or spoils of war, it means that you would have taken your mother, Aa'isha (radhi allahu anha), as a captive. By Allah, if you say that she is not your mother, you have left Islam and by Allah, if you say that you would have made her a captive and made permissible what is permissible in case of others, then you have left Islam…'

In reply to their argument concerning Ali's erasing the title, Ameer al-Mumineen, Ibn Abbas gave them a preceding example from Allah's Messenger who erased the title of 'Messenger of Allah' during the peace treaty of Hudaibiyah when the pagans objected, 'if we had known you to be so (i.e., a Messenger of Allah), we would not have fought you.'

Nearly two thousand of the Khawarij retracted their position and joined Ali's forces after listening to Ibn Abbas, while the rest persisted in their rejection and revolted. So Ali mobilized against them and fought them in the battle, which is known as Nahrawan.

Ali was able to annihilate all of them except for nine, who escaped and spread through various parts of Persia and launched violent propaganda and conspiracies against Ali .

It is reported that three Khawarij gathered together in Makkah and kept expressing profound grief over the men killed in Nahrawan. They decided to murder Ali, Mu'awiyah and Amr ibn al-As respectively. So, according to the plan, the three left for Kufah, Damascus and Egypt and launched attacks on the same day. While Mu'awiyah and Amr ibn al-As survived, Ali was critically injured and died two days later.

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Perhaps, it will be beneficial to mention some incidents that show the gross ignorance of the Khawarij. When they came across Abdullah Ibn Khabbab and asked his opinion about Ali's decision, He stated, "Ali knows and understands the injunctions of Allah and His Messenger more than you all."

Khabbab also related to them a Hadeeth of Allah's Messenger , "I heard my father relate from Allah's Messenger that he mentioned a time of dissension in which one who sits is better than one who stands, one who stands is better than one who walks and one who walks is better than one who runs. And he said, "If you are alive at that time, be a slave of Allah who is murdered (than among those who murder)."

Hearing this, the Khawarij were enraged and they took him to the edge of a river and murdered him and his wife.

Later, while they were camped in a date palm grove in Nahrawan, a ripe date fell, and one of them picked it up and tossed it in his mouth. When another person told him he had no right to take it without paying for it, he immediately spat it out of his mouth.

One of them sharpened his sword and began to wave it in the air and when a pig passed by, he slashed it with his sword to try it out. His companions told him that what he did was corrupt, so he found the owner of the pig and gave him a price agreeable to him.

These incidents show how Shaytan deceived the Khawarij; they find it permissible to unleash their swords on the innocent Muslims, kill Abdullah ibn Khabbab for narrating a hadeeth that was against their madhhab, revolt against and murder Caliph Alee ibn Abi Talib - while they severely condemn the eating of a date without paying its price and the killing of a pig!!

Views of the
KHAWARIJ
continue to inspire corruption

Throughout Islamic history offshoots of the Khawarij have continued to shed blood without right. Their belief that those who commit a major sin will not be forgiven, have led subsequent generations of Khawaarij to revolt against rulers whom they see as sinful. In current times, there have appeared many groups that have adopted the ways and methods of the Khawaarij and the Khawaarij principles of Takfeer (declaring Kufr on Muslims). They put themselves forward in matters of public affairs and like their predecessors do not take the scholars as a reference point. Instead they seek guidance from enthusiastic individuals who, unlike the scholars, lack deep knowledge, experience and wisdom. These individuals claim for themselves the right to Ijtihad while there is no Ijtihad in matters of Aqeedah and Manhaj. Their deviated understanding allows them to disown the allegiance to the legitimate rulers, and to incite rebellion against them. The recorded accounts of their disruptive activities in contemporary times are numerous, but one episode that stands out and depicts the evil consequences of Khawarij ideas is the episode of Juhaymaan and his group. [Based upon the book, Al-Khawaarij wal-Fikr al-Mutajaddid by Shaikh Abdul-Muhsin ibn Nasir al-Ubaikan]

The incident of **Juhayman**

Juhaymaan al-Utaibi and his followers, some of whom were students of the Islamic University in Madeenah, started a dawah movement and established various study circles - but their extremist views led them to reject the legitimacy of their government and they began to adopt khawarij-like views.

In their enthusiasm, they broke away from the society and started to dwell in the desert where they formed a cult that drew many followers from the Arabian Peninsula and beyond.

From those who joined them was a student of the Islamic university, Muhammad ibn Abdullah al-Qahtani, about whom many in Juhaymaan's group dreamt that he was the awaited Mahdi. This led them to declare al-Qahtani as the Mahdi.

Eventually, this group schemed to take over al-Masjid al-Haraam and in the 1980's they smuggled weapons and explosive into the Haraam concealed in funerals.

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After Fajr, they began their assault by killing some security guards, locking the gates of the Haraam and taking the worshipers inside as hostages.

Al-Qahtani was then declared the Mahdi and the process of Bay'ah (the oath of allegiance) at his hands was initiated.

When all efforts to end the crisis were exhausted, intense fighting took place, which led to the death of al-Qahtani following which Juhayman and his followers surrendered to the security forces after two weeks.

As for the True Awaited Mahdi, mentioned in the authentic Sunnah, then he will emerge at the end of time before Jesus as a sign of the closeness of the Day of Judgment.

The Prophet plainly described the Mahdi as being a regular Muslim from amongst his descendants who will flee from al-Medina to Makkah, his name will be the same as the name of Prophet Muhammad (i.e., Muhammad Ibn Abdullah). He will resemble the Prophet in behavior but not in looks - he will have a high forehead and a hooked nose.

People will give him the Bay'ah (the oath of allegiance) in Makkah between al-Rukn and al-Maqam.

An army will be sent against him from Syria but Allah will protect the Mahdi and cause the army to be swallowed up in the desert between Makkah and Medina.

Every believer will be obliged to support the Mahdi to the extent that Allah's Messenger said, "…If any of you lives to see this (i.e. the appearance of Mahdi), you should go to him even if you have to crawl across ice." The Mahdi will rule over the world for seven years and then die. During his rule, he will fill the earth with justice and fairness just as it was filled with injustice and oppression before.

Observations: Khawaarij views that afflicted Juhaymaan and his followers caused them to unjustifiably declare sovereignty from an existing state that was established by the Sharee'ah Bay'ah to one person. Such is not an acceptable action for, Allah's Messenger said, "Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be." [Saheeh Muslim 456]

Ubada ibn Samit said, "The Messenger of Allah called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the Amir) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you see clear disbelief for which you have a proof from Allah." [Saheeh Muslim (4541)]

Allamah Abdul-Aziz Ibn Baz (rahimahullah) in his detailed critique on the incident noted that nothing of this sort (i.e., clear disbelief) was witnessed in the government which would justify their (Juhayman and his follower's) act.

The Shaikh also mentioned that such people kill the believers and liberate the idol-worshipers (as mentioned in the hadeeth as a sign of the Khawarij) and he found it suitable to quote for this group, the hadeeth about the khawaarij (i.e. 'they will pass through the religion as an arrow passes through its target')

Unlike many others who have claimed the appearance of the Mahdi, Juhaymaan and his followers were blessed by being close to knowledge and scholars. Yet, their extremism prevented them from taking benefit from it and caused them to disregard well-known Islamic teachings like the prohibition of fighting and killing in the

Haraam, the prohibition of harming or frightening innocent worshipers, the abhorrence of closing the house of Allah and disrupting the worship in it. The Messenger of Allah said, “Verily, this city is al-Haraam with a Hurmah from Allah until the Day of Judgment, there should be no spilling of blood here and no cutting of tress.” He also said, “Killing in this city was neither permissible for anyone before me nor is it permissible for anyone after…”

One of the main characteristics of the Mahdi will be that he will rule in accordance with the purified Sharee’ah, so how would it have been permissible for his followers to transgress the sacredness of al-Masjid al-Haraam and the Muslims and raise weapons at them unjustly?

Juhayman and his group set out to establish a system that would establish justice in this world unlike ever before, yet they started with the great injustice of unlawful killing of the guards of al-Haraam followed by many others.

They took serious issue with the existing rulers for their shortcomings in implementing the Islamic Sharee’ah, and yet they themselves fell far short in their Tawakkul, because instead of relying upon Allah for protecting the Mahdi, Juhaymaan and his group chose to smuggle weapons into the Haraam and caused bloodshed. They should have taken a hint when they were being attacked by the Saudi security forces because the army that will be sent to fight the true Mahdi will be destroyed by Allah on its way.

Being callers and students of knowledge, they should have known better than to rely upon dreams when designating someone as the awaited Mahdi, and they should have been humble enough to refer to the scholars for guidance in contemporary matters and accept their advice. But Alas! The Khawaarij tendencies blinded their eyes and hearts, and resulted in great injustice and ordeal.

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Present-Day
KHAWARIJ

Despite the proven misguidance of Juhaymaan and the failure of his way, we find some individuals who praise Juhaymaan and approve of his extreme ideas. It should be made clear that a Kharijee is not only someone who rebels; rather every person who believes in their extreme ideology is upon the madhhab of the Khawaarij.

Shaikh Salih al-Fawzan explained this matter explicitly when he was asked, “Are those who carry the ideology of the Khawaarij present today?” He replied, “Subhan Allah, what is occurring today, is it not from the actions of the Khawarij. It is declaring Muslims to be disbelievers and worse is the killing of the Muslims and transgression against them. This is the way of the Khawarij and it consists of three matters;

i) Takfeer of Muslims (i.e., declaring Muslims to be disbelievers),

ii) Abandoning obedience to the ruler,

iii) making permissible spilling the blood of the Muslims.

This is from the way of the Khawarij, <u>even if one were to (merely) believe in them in his heart</u>, without saying or acting (in accordance with it), he would become a Khawarij, in his belief and opinion which he did not declare." [al-Fatawa ash-Sharee'ah fi Qadaya al-Asriya compiled by Fahd al-Hussain]

Narrated Ali , "I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats." [Saheeh al-Bukharee (61/577)]

The Ibaadi sect, whose followers are found mainly in Oman and East Africa, are the last remaining organized sect of the Khawaarij in modern times. From amongst their deviations are:

(1) saying the one who commits a major sin is a kafir in the sense of being ungrateful to Allah or being a hypocrite, and when he is committing sin and persisting in it, he cannot be admitted to Paradise if he has not repented, for Allah does not forgive major sins unless those who commit them repent before death (similar to the views of the Mu'tazillah and the first Khawarij);

(2) saying that non-Ibaadi Muslims are kaafirs but not mushriks;

(3) denying intercession for the Muwaahid sinners, because sinners will abide in Hell forever;

(4) hatred and enmity for Uthmaan ibn Affaan and Ali

(5) denying the divine attributes like the Mu'tazilah

(6) saying that the Qur'aan is created

(7) allowing rebellion against oppressive rulers

MURJIYAH

their ORIGIN and BELIEFS

Origin: "The Fitna of Murjiyah emerged as an opposition to the Fitna of Khawarij who profess the deviated notion that, "Whosoever commits a major sin has committed Kufr (and is out of the pale of Islam)." So the Murjiyah took to the other extreme and proclaimed, "No Kufr, except the Kufr of Juhood (rejection) and Takdheeb (denial)."

Both, the Murjiyah and the Khawaarij are brothers in misguidance, Bidah (innovation in the religion) and evil consequences. (because) It is not permissible to attribute misguided sayings to the way of Ahlus-Sunnah wal-Jama'ah under the pretext of fighting falsehood (i.e., one form of misguidance cannot be countered by another form of misguidance)...

He, who fights falsehood in this way falls into another misguidance and this is the way of the losers. Allah exposed the

Munafiqeen (hypocrites) in various verses of the Qur'aan and in one of them He says, "And when it is said to them, 'Do not make mischief (disbelief and acts of disobedience) on the earth,' they say, 'We are only peacemakers.'" [Soorah al-Baqarah (2): 11]

It is indeed obligatory to fight falsehood and misguidance, but only with the Qur'aan and the Sunnah and with that which the Sahabah were upon and those who followed them in righteousness. What is required is to ask the people of knowledge to explain its falsity and make clear the correct path." [end quote from Dar' al-Fitna 'an Ahlus-Sunnah by Shaikh Bakr ibn Abdullah Abu Zaid]

Beliefs of the Murjiyah

Irja: In their opposition to the Khawarij, (who believe that major sins takes one out of Islam), Murjiyah exclude actions from the essence/components of Eeman absolutely and make it merely 'the fruits of faith.' And accordingly in their view, 'Kufr does not occur except with Kufr of Juhood (rejection) and Takdheeb (denial).'

A sinner, according to them, is considered a Mu'min Kamil al-Eeman (a believer with perfect faith), no matter what sins he commits or what duties he fails to perform since they also deny that Eeman increases and decreases.

Shaikh Salih al-Fawzan explained, "The Murjiyah are of four types:

1. Those who say that Eeman is merely knowledge (marifah), even if this is not accompanied by testification.

This statement of the Jahmiyah is the most evil and the ugliest of statements. It is Kufr in Allah because Mushrikoon from early times and Pharaoh and Haamaan and Qaaroon and (even) Iblees all acknowledged Allah and had the knowledge of Eeman in their hearts, but since they did not utter this with their tongues, nor act upon it with their limbs - this knowledge did not benefit them.

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2. Those who say that Eeman is affirmation (tasdeeq) in the heart only. This is the statement of the Asha'irah.

This is also a false statement since the disbelievers testify in their hearts that the Qur'aan is True and that the Messenger is True, and the Jews and Christians know that as Allah says, "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons; but verily, a party of them conceal the truth while they know it." [Soorah al-Baqarah (2): 146] And they testify to it in their hearts as Allah says regarding the Mushrikoon, "We know indeed the grief which their words cause you (O Muhammad); it is not you that they deny but it is the Ayaat of Allah that the Dhaalimoon (polytheist and wrongdoers) deny." [Soorah al-An'aam (6): 33]

So these people did not utter with their tongues and did not act with their limbs, yet they did testify in their hearts but they were not people of Eeman (Mu'min).

3. The Karamiyah, those who oppose the Asha'irah. They say that Eeman is statement on the tongue even if the person does not truly believe in his heart.

Without doubt, this is a false statement since the hypocrites (Munafiqoon) - those who are in the lowest depths of the Fire testify, 'Laa ilaha ill Allah and that Muhammad is the Messenger of Allah' and they (also) act with their limbs, but they do not truly believe in that nor do they testify to it in their hearts, as Allah says, "When the hypocrites come to you (O Muhammad) they say, 'We bear witness that you are indeed the

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Messenger of Allah.' And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). In this way, they hinder (men) from the Path of Allah. Verily, evil is what they used to do." [Soorah al-Munafiqoon (63): 1-2] and He says, "They say with their tongues what is not in their hearts." [(48): 11]

4. The lightest in terms of Irja say that Eeman is belief in the heart and statement upon the tongue, while they exclude actions. This is the statement of the Murjiyah al-Fuqaha and this is a statement which is also incorrect since there is no Eeman without action." [As'ilah wa-Ajwiba fi Masaa'il al-Eeman wal-Kufr by Shaikh Salih al-Fawzan]

Shaikhul-Islam Ibn Taymiyyah said about the disbelief of the one who has no actions, "Let us suppose if some people said to the Prophet that we believe without a doubt, in our hearts, in what you have brought to us and we publicly testify to Laa ilaha illallah muhammadur rasoolullah, but we do not obey your commands and prohibitions. That is, we do not pray, fast, make pilgrimage, believe in hadeeth, keep the trust, keep the promise, be kind to relatives, and we do not do any of the good things you commanded. On the contrary, we drink wine, marry the maharim, kill whoever we can of your followers and your community and take their property, and we even kill you and fight alongside your enemies. How can any sane person imagine that the Prophet would say to them, 'You are [true] believers and your Eeman is complete. I will mediate for you on the Day of Resurrection!' And that he (the Prophet) hopes that no one of them enters hell-fire. But every Muslim knows, by necessity, that he would say, 'You are a people who are in the highest state of unbelief of the message, and that I will fight and kill you unless you repent from this." [Kitab al-Eeman]

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Contemporary MURJIYAH

The Murjiyah exist today, those who consider Eeman to be mere knowledge of the heart - the worst form, and those who consider Eeman to be belief of the heart and the statement of the tongue only.

The views of the Murjiyah can also be found in a subtle manner amongst those who agree that faith is belief and actions, but by action they mean actions of the heart only and not the limbs.

The saying that Eeman is by the heart, tongue and actions, but the opposite i.e. kufr can only occur due to the heart and not by the actions of limbs is also a Murji view. This subtle view is self-contradictory and effectively removes actions of the limbs as a necessary part of faith. The fatawa in the Appendix are a response to these subtle Murji views.

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Ibn Qayyim (rahimahullah) writes in al-Kafiyah ash-Shafiyah in a long discussion describing the belief of the extremist Murjiyah, "It is evident that their belief is that (Eeman is) mere Marifah of Allah by the heart and even if he were to commit acts of Kufr along with it, his Eeman will not be affected, even if he were to insult Allah or the Messenger, or insult the Deen of Islam and kill the Prophets and the reformers, and demolishes the mosques and commits all the Munkar (prohibitions); he (still) does not commit Kufr as long as he knows His Lord in his heart and this is the most corrupt statement ever said about the definition of Eeman and this is a statement of Abi al-Hussain as-Salihi who is a Qadari." [Quoted from As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi]

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APPENDIX

Fatawa on EEMAN and KUFR

by **Shaikh Abdul-Aziz ibn Abdullah ar-Rajhi**

Question: By what can a person fall into Kufr al-Akbar (major disbelief) and Riddah (apostasy)? Can this only occur by beliefs, Juhood (rejection) and Takdheeb (denial) or it is more common than that?

Answer, "Kufr and Riddah, may Allah protect us from them, can occur through a number of matters:

It can occur though Juhood (rejection) of an issue that is known from the Deen by necessity. It can occur by an act of Kufr, by a statement of Kufr, by abandoning or turning away from the Deen of Allah.

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Kufr by belief can occur for example, if one believes that Allah has a wife or a child or that he has an associate in His dominion or that there is another administrator of this universe or that he believes that Allah shares His Names, Attributes or His actions or he believes that someone other than Allah deserves to be worshiped, and if he believes that Allah has a partner in Rububiyah - then he has committed Kufr by this belief; Kufr al-Akbar that takes one out of the pale of Islam.

Kufr by actions can occur for example, if one prostrates to the idols or practices magic or acts out any form of Shirk action like invoking other than Allah, or offering sacrifice or vow to other than Allah, or circumambulating something other than the House of Allah, seeking with it closeness to someone else (other than Allah), thus Kufr can occur by actions just like it can occur by statement.

Kufr by statement can occur for example, if one abuses Allah or His Messenger or abuses the Deen of Islam or mocks Allah, His Books, His Messenger or His Deen. Allah says about a group of people who mocked the Messenger and his Sahabah in the battle of Tabouk, "Was it at Allah and His Ayaat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.' [Soorah at-Tawbah (9): 65]

So, he confirmed Kufr for them after their Eeman, this signifies that Kufr can occur by action just like it can occur by belief, and it can occur by statement as well, as has preceded in the verse - these people committed Kufr by statement.

Kufr can also occur by Juhood (rejection) and belief and they are both one, and there can be a difference between them for, Juhood is like he rejects a necessarily known issue from the Deen, for example he rejects the Rububiyah of Allah or rejects His Uluhiyyah or His Right to be worshiped, or rejects an Angel from the Angels or rejects a Messenger from His Messenger or a Book from

the revealed Books or rejects resurrection, Paradise or Hell or rewards or reckoning, or denies the obligation of the Salaat or the obligation of Zakaat or the obligation of Hajj or the obligation of the fast or rejects the obligation of kindness to the parents, or the obligation of maintaining the relationships of kith and kin, or anything else from the necessarily known obligations of the Deen, (denying) or rejecting the prohibition of adultery or the prohibition of Riba or the prohibition of consuming alcohol or rejecting the prohibition of disobedience to the parents or the prohibition of cutting the relationship of the womb, or the prohibition of bribery or any other issue from the necessarily known prohibition of the Deen.

Kufr can also occur by A'radh (turning away) from the Deen of Allah or abandoning or refusing the Deen of Allah, like turning away from the Deen of Allah by refusing to learn it, not worshiping Allah, so he commits Kufr by this A'radh (turning away) and abandoning, and Allah says, "But those who disbelieve turn away from that whereof they are warned." [Soorah al-Ahqaf (46): 3] "And who does more wrong than he who is reminded of the Ayaat of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimoon." [Soorah as-Sajdah (32): 22]

So, Kufr occur by beliefs, it can occur by Juhood (rejection) and it can occur by action and statements, it can occur by A'rad (turning away), abandoning and rejection.

He who is forced to say the statement of Kufr or commit an act of Kufr then he is excused if his compliance was in order to escape; like if a man is threatened to be killed

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by the one capable of murder or a sword is put on his neck, then he (the threatened) is excused in this case if he commits Kufr or utters a statement of Kufr, provided that his heart is certain on Eeman. However, if his heart agrees with the Kufr, then he has committed Kufr even if he were to be forced. We ask Allah for peace and security.

He, who commits Kufr, can have five states;

1. If he genuinely commits Kufr, then he has committed Kufr.
2. If he commits Kufr out of jest, then he has committed Kufr.
3. If he commits Kufr out of fear, then he has committed Kufr.
4. If he is forced into committing Kufr, while his heart agrees with the Kufr, then he has committed Kufr.
5. If he is forced into committing Kufr, and his heart is certain of the Eeman, then he has not committed Kufr because of the Saying of Allah, "Whoever disbelieved in Allah after his belief, except him who is forced thereto, and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment." [Soorah an-Nahl (16): 106] [As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi (no: 1)]

Question: If one says, "Eeman is statement, and action and belief but action is the condition for its perfection (Shart Kamaal)," and he says also, "No Kufr except by belief." Is this statement from the statements of the Ahlus-Sunnah?

Answer, "These statements are not the statements of Ahlus-Sunnah wal-Jama'ah. Ahlus-Sunnah say, "Eeman is statement by the tongue, statement by the heart, action by the limbs and actions of the heart." And from their sayings is, "Eeman is statement and action." And from their statement is, "Eeman is statement and action and niyyah," So, Eeman without doubt, consists of the

following four:

1. statement by the tongue and it is the speech
2. statement of the heart and it is affirmation and Tasdeeq
3. actions of the heart are it's niyyah and Ikhlas
4. Actions of the limbs

So, actions are a part of the four parts of Eeman, so it cannot be said, "Action is a condition of the perfection (of Eeman) or it is lazim (necessary consequence) for, these are the sayings of the Murjiyah, we do not know of the Ahlus-Sunnah saying that action is a condition of the perfection (of Eeman)."

Similarly, the saying of the one who says, "No Kufr except by belief." This is a statement of the Murjiyah, and from their sayings is, "Actions and statements are a proof of the belief in the heart." This is falsehood, rather a statement of Kufr is Kufr itself and an act of Kufr is Kufr itself as has been mentioned in the Saying of Allah, "Say, 'Was it at Allah, and His Ayat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed." [Soorah at-Tawbah (9): 65-66] [As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi (question no: 2)]

Question: Is this saying correct, "He, who says, 'Eeman is statement, action and belief, it increases and decreases' is free from Irja completely; even if he were to say, 'No Kufr except by belief and Juhood (rejection).'

Answer, "The latter statement contradicts the former, so his saying, 'Eeman is statement, and action and belief; it increases and decreases' this is true and it is the saying of Ahlus-Sunnah wal-Jamaa'ah, but his saying after that, 'No Kufr except by belief and Juhood,' this cancels out the former. For, just like Eeman occurs through statement, action and belief; similarly, Kufr can occur by statement, action and belief. It is required to correct the second

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statement and change it to, 'and Kufr can occur by statement, action and belief,' but if the (latter) statement is left as it is; it negates the former." [As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi (question no: 7)]

Question: Is this statement correct, "Abusing Allah and Abusing the Messenger is not Kufr by itself, but it is a sign of belittlement and derision (contempt) in the heart"?

Answer, "This statement is not correct. It is the saying of the Murjiyah and it is a false statement, rather abuse itself is Kufr, and mockery itself is Kufr as Allah says, "Say, 'Was it at Allah, and His Ayat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed." [Soorah Tawbah (9): 65-66]

So, Allah declared Kufr on them after Eeman by this phrase (of mockery), and did not say if you believed anything of it (i.e. belittlement) in your hearts. So, Allah ruled Kufr on them by this phrase (of mockery) and established that a statement can be a statement of Kufr.

(The statement that an act of) 'Kufr is not Kufr; rather a sign of what is in the heart', is false (because) none can know what is in the heart except Allah; and Kufr can occur by heart, and occur by statement, and occur by action; and this statement (mentioned in the question) goes along with the madhhab of the Murjiyah." [As'ilah wa-Ajwibah fil-Eeman wal-Kufr by Abdul-Aziz ibn Abdullah ar-Rajhi (question no: 8)]